THE NEW UNITY

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

Established 1878. Chicago, March 7, 1895. New Series, Vol. 1, No. 1.

To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

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Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

Not in vain the distance beacons. Forward, forward let us range,
Let the great world spin forever down the ringing grooves of change.

IT is hard for a man to be selfish. It makes him unhappy in life and afraid of death, as well he might be.

EARTH'S defeats, like earth's fruitions, are heaven's beginnings. Every apple tree has long roots and every rose draws its fragrance from hidden mysteries underground. We may not trace the connection, but here and there we fall on wonderful hints of this law which should quicken and stay us at our tasks.

WHAT a sorry sight! Anna Gould and her trousseau parading before the American public, stalking through the daily papers! What ignoble uses to put life and life's commodities to! This is the materialism that blights, the money that is the root of evil. When will we be done with it?

THE pastor of one of the leading Universalist parishes in the country anent Mr. Alcott's "suspension:" "I am glad Mr. Alcott is going to appeal the case. He certainly has good reason to do so and it seems to me that if he be suspended by the general convention, every minister in the denomination who disapproves of this sentence should come out and say, 'Here am I, suspend me.' * * * * Such intolerance in a so-called liberal church is pitiable."

THE church in these days gives forty days to Lenten shadows, but, God be thanked, it leaves three hundred and twenty-five days for unhindered sunlight. The Lenten gloom represents the stilted vision of the church while the non-ecclesiastical cycle of nature, the ever abounding creative year of God, is the unrimmed vision which gives the abiding faith that enables us to apprehend the truth that has sustained so many in the shadows and enabled them to say, "Though He slay me, yet will I trust in Him."

THE senior editor regrets that he must leave Chicago before he can see THE NEW UNITY'S face in type. Most of our readers will anticipate him in the pleasure, and will doubtless discover his humiliations in some particulars. We do not belong to those who went to their galleys over the sea "with cleaving prows in order brave, who proudly clung to their first fault and withered in their pride," but we shall correct our faults wherever we see them, and reserve the right to change typographically and otherwise as often as we can see better things. Meanwhile the editor aforementioned is off to the land of flowers and for a month will bask in the sunshine of California. Doubtless reader and editor will profit by the change.

WE hear too much about the perfection of nature in contrast to the depravity of man. Man's depravity is higher than lower nature's perfection. For in man's spirit has begun the work of creation, he becomes a co-laborer with God. He plans for what he cannot get; stretches for what he cannot reach. What though man be slain with this tremendous load of moral responsibility, this surplus of passion and feeling, of reason and sentiment, this very death is a prophecy, this defeat is a new push towards perfection. It also is triumph. Better the thwarted life of a man than the finished life of a rosebush. Yea, better the unrealized dreams, the untimely death at forty, than the rounding of a life undisturbed with dreams, untouched by kindnesses, untorn by sacrifices at seventy. The very fragmentary character of life gives hope and plants truth.

A FRIEND who has a hand that is deft at gleaning sends us the following clipping from *The London Inquirer* of some twenty years ago. It is valuable not only for its happy characterizations, which in the main must be proved by scholars, but as indicative of the temper of the true Unitarian at all times, the spirit of the movement which ever moved and will continue to move.

Buddhism builds itself on the fact that God is "rest."

Hinduism on the fact that God is the "essence."

Mohammedanism that God is the "will."

Parseeism on the fact that God is the "God."

The ancient religions of Egypt on the fact that God is the "great."

The older religions of Greece on the fact that God is "beauty."

The religion of Confucius that God is "permanance."

Christianity builds itself on the fact that God is the "Father."

But the religion which is to triumph must represent the "whole."

JOHN STUART BLACKIE, the stalwart Scotchman, the canny Kelt, after living bravely for eighty-six years of mortal life, has come to his change. A brave, bold master of thought was he. Most famous, of course, as professor of Greek in the University of Edinburgh for so many years, but endeared to a large circle of Kelts for his successful efforts, in connection with Matthew Arnold, Professor Dowdon and others, with what was known as "The Keltic Revival." He raised the money to found the first chair of Keltic literature at Aberdeen. He was beloved by a still smaller circle for the jolly songs of religion and life which he wrote. It was a great joy to come upon a merry, free-thinking Scotchman who was at the same time wise and earnest. His "Sancte Socrates, Ora Pro Nobis" is one of the delightful bits of profane piety that, once having discovered, one never forgets. We will reprint in our Congress department a few stanzas next week.

THE liberal churches connected with the Iowa Unitarian Association are making a strong effort to combine all the liberal churches and individuals of that state in the support of one religious state paper, a monthly journal called *Old and New*, edited by six or seven Unitarian ministers. This is a step in the right direction. It is just what THE NEW UNITY is trying to do in its larger field as the organ of the Liberal Congress. As fast as men grow more liberal in religion they grow more and more alike in theology, and less and less dogmatic about names. When they accept the new world theory of science, they inevitably try to evolve a religion in harmony with that theory; and liberal Unitarians and liberal Universalists and Independents and Reform Jews are hardly distinguishable, save by the diverse marks of their previous conditions of servitude. Therefore it seems a waste of brain and printers' ink for each little knot of liberals in each of the different denominations to have its separate liberal paper. It seems far easier to combine on some one publication and make that strong and unsectarian, as *Old and New* seems to be. One could not tell from its name or make-up whether it were liberal Unitarian or liberal Universalist or entirely independent of any of the older sects. We wish the best of success to it and to all such attempts to recognize and utilize the growing unity already felt among liberals. We can certainly join in publications and in missionary work, as the Liberal Congress and THE NEW UNITY are demonstrating; and the more we join in such co-operation, the more alike we shall find ourselves to be in the great essentials of religion, but the harder will it be to induce all to wear the same label, and the more presumptuous will it be to claim all liberal men and organizations under one denominational name or sectarian banner.

WE take pleasure in handing to our readers with this first number of the new series, the index of the seventeenth year of the old series, and ask them to look over it carefully that it may serve as a review of our work for the last year, an epitome of our message and some hint of the labor at this end of the line, and, may we hope, of the profit at the other end of the line. If anyone is disposed to begrudge the dollar advance in the price of THE NEW UNITY, let him note the fact that last year we gave them thirty-three sermons and addresses, that we gleaned as "Helps to High Living" from thirty-three of the great prophet souls of literature, that we commented editorially at some length and deliberation on many topics wisely or otherwise, besides the uncounted number of notes and comment. Our editorials were at least always sincere, and always aimed to touch the springs of action. In addition to this we gave such thoughtful comment as was within our power upon many new books which saw the light. If this is not worth $2 let our readers be comforted by the assurance that the promises of the next year are all this and four pages more each week, an aggregate of 208 pages more, or, to put it in another way, an addition of thirty-three and one-third per cent of reading matter, with a much larger addition, we trust, of active brain power, as may be inferred from the new editorial management, the names of whose members appear at the head of our first column. We hope many have saved their UNITIES. Those who have will doubly appreciate this index and will thank us for the time and expense which has been involved in the producing of it. We hope that those who can make a complete file of the last year's issue will see that they are bound with the accompanying index, and, if it is not needed in their private libraries, that they will put it in the nearest public library or reading room. We would particularly like the help of friends to put a complete set of bound and indexed UNITIES into the libraries of the Harvard Divinity School, the Meadville Theological School and other places where ministers are trained.

Salutatory.

After seventeen years of working and waiting with an uphill road all the way, with flowers and springs, shady places and splendid views also all along the road, we come to a place which we can fairly call a new turn in the old road. The Unity which we have plead for all along was an ideal based upon a profound conviction in the essential harmony of religions, the virtual community of interests, the oneness of man living in a *universe*, an unbroken order, emblem of the Divine Unity.

And now this ideal has taken upon itself some fresh and looked for realization, and those of different names, of different religious households and of different antecedents have *begun* to work together. UNITY has all along aspired to be the mouth-piece of this practical effort at co-operation, and by a recent action of the Executive Committee of the American Congress of Liberal Religious Societies, UNITY and its monthly associate of St. Louis, the *Non-Sectarian*, are made the official representatives of this movement that seeks to actualize the old ideal. By a concurrence of the old and new friends we gladly signalize this new chance by the change of name to THE NEW UNITY. It means no antagonism to or contradiction of anything done in the past. It means no abandonment of old friends and position, but it means a more deliberate grasp than ever before on the principles we have ever tried to promulgate. THE NEW UNITY represents an actual co-operation already begun of Jews, Unitarians, Universalists, Ethical Culturists, Independents and Outsiders on a basis common to all of them,—the common purpose of usefulness and growth. THE NEW UNITY will be disloyal to no Unitarian interests except those that are identified with the sectarian spirit, which are ever destructive of the unitarian spirit. It will continue to interpret the church and religion in the openness which we think most Unitarian churches will alone tolerate; and any attempt to build Unitarianism on narrower and more sectarian lines than that represented by the Congress and its organs will be resented by the churches themselves; and what is true of Unitarians we think is true of the other factors in this larger synthesis. We shall not hasten to interpret our spirit or to anticipate our plans. Both will be developed as we go along, and both can be inferred from our past. The paper must commend itself and be its own interpreter. We expect no striking change, but shall work for that slow improvement which has not failed us in the last seventeen years. We believe that the cause represented by the Congress is a real one, a noble one, a pressing one. We shall work not to demolish anything, but to solidify, harmonize, synthesize all life-helping forces. We shall seek to prove that Unitarian, Jewish, Universalist and Independent societies, as well as individuals, can work together without destroying their individuality or sacrificing any valuable autonomy now existing.

But THE NEW UNITY will not be content with simply external propaganda. It will believe in churches, in organizations, in publications, in money, headquarters, tracts, missionaries and all that, but it will not forget that all these are valuable only insofar as they represent living ideas and growing ideals. And so we shall still court the inspirations of science, seek familiarity with the poets past and present, love art, cherish literature, champion reforms and serve by every means we can, in all possible ways and at all possible times, the development of soul; believing that that development is possible only by an ever-enlarging discovery of truth, an ever-deepening love of the beautiful, an ever-growing reverence for righteousness. Our globe is belted, the face presented to us bears the word "Humanity"; on the other side of that globe we may imagine the great unpronounceable, the ineffable words, "God" and "Nature,"—all of which are served by the pursuit of the realities with which we belt our globe, "Knowledge," "Justice," "Love," "Reverence." We shall try to girdle our work with these words. We ask the co-operation of the old friends and the fresh enthusiasm of the new friends. Let THE NEW UNITY breathe in us a new courage which will inspire a new confidence in the cause of liberty in religion and universality in our sympathies. May it make us more appreciative than ever of the past, more enamored than ever of the future. Will you help us? Let us take a hold together! Let us keep a hold and lift!

The New Unity.

The universe is one—"the one turning"; nature is one; the laws of gravity, of chemical and vital affinities are everywhere the same. Through the delicately balanced action of all these manifold forces is made possible the cosmic order, the "changeless order of change." Truth, beauty, justice, mercy, and love and all moral qualities as such are the

same in kind in man and God. Humanity is one, God is one.

In man the creation has come to self-consciousness, to rational, moral and volitional being and doing. Hence it is the high privilege and duty of man to work with the Infinite in the world order of the true and the good.

The universal in thought, feeling and principle tends to unite; the universal is unity. The partial works separation, is separation, and hence becomes the part, the party in politics and religion. This is not the same as the natural and necessary divisions of labor in the world of work and learning, when different minds are toiling along related lines of thought, each recognizing the need and value of the other because the fields are too many and large for any one mind to master. In science, in art, in philosophy all are agreed that at bottom truth is one; but in politics and religion, the partial, the party seeks to be the whole, and hence becomes exclusive.

The few in all lands who are worthy to be called statesmen and can rise above the near and the local, see and feel that the essential principles of government are everywhere the same, and hence are looking for those forms of universal legislation that will secure the greatest good for all peoples; and something like this larger and better political faith and feeling is slowly finding its way into the world of religion. Those who, like the prophets of old, stand upon the mountain tops and look out with the larger vision of the universal, are seeing and saying that the essential truths and principles of religion are one; and should unite rather than separate the children of earth; should cause them to be friends and not enemies as they journey through the years of time.

Denominationalism is the accentuated and institutionalized form of partial, of part or party thinking and feeling, and this again has resulted in the efforts of the past to make the decisions of the church binding upon the individual reason and conscience. And in fact it has been for the church to bind itself, to cut off the path of its progressive becoming with the growing thought and life of the ages. The new thought and life of religion could find no place within the old; that was in the safekeeping of the priests, and the prophets had to go out—were killed or put out—and the new ideas had to find rooting in new minds and hearts. But even in the new home these ideas could not long be free, for they too had stopped short of the larger life of the universal and were soon hedged about by the exclusive and excluding limitations; hence the new life had to again go forth to find or build still other new homes.

If the church of the past could have been broad enough in its conceptions of the universal truth and right and could have had faith enough in man and God to trust the growing reason and conscience of a world, and had given room for the thinking of its own children, the dissentions, diversions and persecutions that have so sadly marred its history, might never have been. Its vast power might have been turned into the channels of life, of soul-growth, of making mankind more like the Christ in the great law and life of love.

But what has been has been. Perhaps the continuity of history could not have been, should not have been broken; perhaps the new truth had to be put in bonds and in this way only could the world be prepared and led on from the partial to the larger liberty of the universal. At least what is, is; and still the prophet-spirit is looking for what is to be in the better future.

It must be evident to all that great changes have come in the religious thought and feeling of our day; we are thinking more of the universal, of the truth, the life common to religion as such, and more of the religious needs of man as man. We are coming to see and feel that in spirit religion is one and that there is good in all the many special forms and limitations under which it has found expression. As a result our age is becoming more tolerant; the lesser differences that divide are being lost in the larger life of love that makes one. It was this that made possible the World's Parliament of Religions and this gave a new impulse to the new life and made possible the American Congress of Liberal Religious Societies. For the first time in many long, long centuries Jews and Christians met as one in the great long life of love; and like the pillar of fire and cloud that rested upon the children of Israel, the conscious presence of God filled all hearts.

The American Congress thus organized has all the machinery for effective work, and this without burdening the world with another denomination. In its thought, its spirit and form, it is larger than any denomination, large enough to include all and yet leave undisturbed the faith, the autonomy, the independent working of each. Naturally the inception and organization of such a Congress came largely from the liberal churches, for it was felt that with all these there was a common substance of faith-purpose that should make possible a closer and more helpful affiliation in a common cause and work.

The object of the American Congress is to promote this spirit of unity, of united effort and co-operation, between the liberal churches; and in places where there are not enough of these to form a Jewish, Unitarian or Universalist society, to establish non-sectarian or independent churches, where all minds and hearts may work together in the great law and life of love and of doing good in the world.

Henceforth THE NEW UNITY, of Chicago, and the *Non-Sectarian*, of St. Louis, will be the organs of the American Congress of Liberal Religious Societies. A state congress has been formed in Illinois, Rev. A. N. Alcott, its able secretary, is in the field, a promising church has been organized in Freeport, and other cities await his coming. Everywhere the ungathered people long for a religious home. "The field is white for the harvest," but "the laborers are few." We need men and women inspired of God, instinct with the new life of the new age; prophets of the larger faith and life and hope; and from the people everywhere there should come the glad outpouring of money to carry on the great and good work.

H. W. T.

Old and New.

Star Dust Revealed by a Sunbeam.

About a thousand schools were sustained by the Buddhists in Ceylon last year. In 1888 they had but twelve.

THE *War Cry* is printed in fourteen languages, and has a combined circulation of 15,000,000 copies a year.

Those who wonder what "Proportional Representation" means will do well to send for the quarterly review of that name published at 85 Fifth avenue, Chicago. It means a reform much needed and sure to come.

THE Pleasant Sunday Afternoon Movement in England now counts 1,200 societies and has an enrolled membership of 15,000. It has been forty-seven years in growing, and Joseph Sturge, a Quaker, Whittier's friend, started it.

A recent Life of Maria Edgeworth reveals a publisher who "could not die in peace until he had arranged to give her ten or twelve hundred pounds more for one of her books than he had promised," because his profits had been so large.

"I hope the day is not distant when new clothes, bonnets, gloves, dress-making fittings, consultations over frippings in the hours of grief, will be frowned upon as unseemly and revolting."—*Amelia Weed Holbrook in National Popular Review.*

ON account of lack of funds the Board of Education of Kansas City decided to have only eight months of school this year. The teachers of the city wanted nine months, and to that end donated their services for November. The gift amounted to $7,000.

George M. Pullman has erected a hospital for crippled children in memory of his mother; a church in memory of his father. John B. Drake of Chicago has erected a memorial drinking fountain and Mrs. William A. Armour gave $50,000 to a hospital in memory of her husband. This is better than cold marble and dead bronze.

The father of Mr. Dharmapala, the gracious representative of Buddhism at the Congress of Religion, recently subscribed one thousand rupees in the aid of the Maha-Bodhi fund, which fund is to be devoted to the unification of Buddhism by a return to the simplicity of the Master; a subordination of Buddhist sects to Buddhist morals.

In an article on the Lowell Institute from the *New England Magazine* for February we learn that there were given 286 regular courses of lectures, or 3,720 separate lectures; wiih repetitions, 4,079 free lectures between 1839 and 1894. Where is there another city so favored as Boston? Where are there other John Lowells to bless other cities in the same way?

Frederick Douglass in the discharge of his duties as Commissioner for Hayti was a resident of Chicago throughout the World's Fair. During that time he was a regular attendant at All Souls Church, Chicago, and for the most part made his home with one of the families belonging to the parish. His was a freed soul as well as a freed body. He believed in the religion of the open mind and the universal heart.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

To the Friends of Liberal Religion.

The Publication Committee of the American Congress of Liberal Religious Societies, feeling the necessity of such publications as will further its work, have selected UNITY (published weekly in Chicago) and *The Non-Sectarian* (published monthly in St. Louis) as its official organs. Each of these publications has done effective work in developing Liberal ideas and making the organization of the Congress possible, and each is deserving of the hearty support of every friend of the Liberal movement.

While the editorial management of each will remain as heretofore the committee have selected an editorial board for each, who will have general supervision of the publications. The record which each has made in the past, however, is the best guarantee for the future.

The annual subscription to THE NEW UNITY (weekly) has been fixed at $2; that of *The Non-Sectarian* (monthly) at $1; or both for $2.25.

We earnestly solicit subscriptions for both publications and trust that they will be sufficiently numerous to make them self-sustaining.

The need of such publications to educate the people along the lines of Liberal thought, and the good which they may accomplish, especially among those whom the churches do not reach, must be apparent to all who give thought to the subject. In no way can we so well and so easily and so economically carry on our educational work among the unchurched masses as through such publications. This is our missionary work and we wish to distribute them gratuitously where they will do the most good. With this in view we have arranged with the publishers for special rates of

$75 per 100 copies of the *Non-Sectarian* and
$150 per 100 copies of THE NEW UNITY.

And we make a special appeal to both churches and individuals to contribute to a fund to be used for this purpose, designating, if they desire, to which publication they wish their subscription to apply.

All subscriptions should be sent to the secretary or direct to the publishers, Messrs. Bloch & Newman, Chicago, or the Non-Sectarian Publishing Co., St. Louis. Sample copy of either publication will be sent free on application to the publishers.

In behalf of the Congress. (Signed)
H. W. THOMAS, *President.*

About Charles Dickens.

BY ELBERT HUBBARD

AUTHOR OF "FORBES OF HARVARD," "NO ENEMY," "LITTLE JOURNEYS," ETC.

I.

The path of progress in certain problems seems barred as by a flaming sword.

More than a thousand years before Christ an Arab chief asked, "If a man die shall he live again?" Every man who ever lived has asked the same question, but we know no more today about the subject than did Job.

There are one hundred and five boy babies born to every one hundred girls. The law holds in every land where vital statistics have been kept, and Sairy Gamp knew just as much about the cause why as Brown-Sequard, Sims, Pasteur, Agnew or Austin Flint.

There is still a third question that every parent since Adam and Eve has sought to solve: "How can I educate this child so he will attain eminence?" And even in spite of shelves that groan beneath tomes on tomes, and advice from a million preachers, the answer is: Nobody knows.

"There's a divinity that shapes our ends,
Rough hew them as we may."

Moses was sent adrift but the tide carried him into power. The brethren of Joseph "deposited him into a cavity," but you cannot dispose of genius that way. Demosthenes was weighted (or blest) with every disadvantage; Shakespeare got into a difficulty with a woman ten years his senior, stole deer, ran away and—became the very first among English poets; Erasmus was a foundling. Once there was a woman by the name of Nancy Hanks; she was thin-breasted, gaunt, yellow and sad. At last, living in poverty, overworked, she was stricken by death. She called her son—homely as herself—and pointing to the lad's sister said, "Be good to her, Abe," and died—died having no expectation for her boy beyond the hope that he might prosper in worldly affairs so as to care for himself and sister. This boy became a man who wielded wisely a power mightier than ever given to any other American. Seven college-bred men composed his cabinet; and Proctor Knott once said that "if a teeter were evenly balanced and the members of the cabinet were all placed on one end and the president on the other, he would send the seven wise men flying into space."

On the other hand, Marcus Aurelius wrote his *Meditations* for a son who did not read them and whose name is a symbol for profligacy; Charles Kingsley wrote *Greek Heroes* for offspring who have never shown their father's heroism, and Charles Dickens wrote *A Child's History of England* for his children—none of whom have proven their proficiency in the study of history.

Charles Dickens himself received his education at the University of Hard Knocks. Very early in life he was cast upon the rocks and suckled by the she-wolf. He became the most popular author the world has ever known, and up to the present time no writer of books has approached him in point of number of readers and financial returns. These are facts—facts so hard and true that they would be the delight of Mr. Gradgrind At twelve years of age Charles Dickens was pasting labels on blacking boxes; his father was in prison. At sixteen he was spending odd hours in the reading room of the British Museum. At nineteen he was a Parliamentary reporter; at twenty-one a writer of sketches; at twenty-three he was getting a salary of $35 a week and the next year his pay was doubled. When twenty-five he wrote a play that ran for seventy nights at the *Drury Lane* theater. About the same time he received seven hundred dollars for a series of sketches written in two weeks. At twenty-six publishers were at his feet.

When Dickens was at the floodtide of prosperity, Thackery, one year his senior, waited on his doorstep with pictures to illustrate *Pickwick.* Dickens worked steadily and made from eight to twenty-five thousand dollars a year. His fame increased and the New York Ledger paid him ten thousand dollars for one story which he wrote in a fortnight.

His collected works fill forty volumes. There are more of Dickens's books sold every year now than in any year in which he lived. There were more of Dickens' books sold last year than any previous year.

"I wish the public would not buy his books," said Macready, "for then he would take to the stage and eclipse us all."

"Not so Bad as We Seem," by Bulwer-Lytton, was played at Devonshire House in the presence of the Queen, Dickens taking the principal part. He gave theatrical performances in London, Liverpool and Manchester for the benefit of Leigh Hunt, Sheridan Knowles and various other needy authors and actors. He wrote a dozen plays and twice as many more have been constructed from his plots.

He gave public readings throughout England, Scotland and Ireland, at which the people fought for seats. The average receipts for these entertainments were eight hundred dollars per night.

In 1865 he made a six months' tour of the United States, giving a series of readings. The prices of admission were placed at extravagant figures, but the box office was always beseiged until the ticket seller put out his lights and hung out a sign: *The standing room is all taken.*

The gross receipts of these readings were $229,000.00, the expenses $39,000.00; net profit $190,000.

Charles Dickens died of brain rupture in 1870, aged fifty-eight. His dust rests in Westminster Abbey.

II.

A certain great general once said that the only good Indian is a dead Indian. Just why the maxim should be limited to the aborigines I know not, for when one reads obituaries he is discouraged at the thought of competing in virtue with those who have gone hence.

Let us extend the remark—plagiarize a bit—and say that the only perfect men are those whom we find in books. The recipe for making them is simple, yet worth pasting in your scrap book: Take the virtues of all the best men you ever knew or heard of, leave out the faults, then mix.

In the hands of "the lady novelist" this composition, well moulded, makes a scarecrow in the hair of which the birds of the air come and build their nests. But manipulated by an expert a figure may appear that starts and moves and seems to feel the thrill of life. It may even take its place on a pedestal and be exhibited with other wax works and thus become confounded with the historic. And though these things make the unskilful laugh, yet the judicious say, "Dickens made it, and therefore let it pass for a man."

Dear old M. Taine, ever glad to score a point against the British and willing to take Dickens at his word, says, "We have no such men in France as Scrooge and Squeers." But God bless you, M. Taine, England has no such men either.

The novelist takes the men and women he has known, and from life plus imagination he creates. If he sticks too close to nature he describes, not depicts; this is "veritism." If imagination's wing is too strong, it lifts the luckless writer off from the earth and carries him to an unknown land. You may then fall down and worship his character and there is no violation of the first commandment.

Nothing can be imagined that has not been seen; but imagination can assort, omit, sift, select, construct. Given a horse, an eagle, an elephant and the "creative artist" can make an animal that is neither a horse, an eagle, nor an elephant, yet resembles each. This animal may have eight legs (or forty), with hoofs, claws and toes alternating; a beak, a trunk, a mane, and the whole can be feathered and given the power of rapid flight and also the ability to run like the east wind. It can neigh, soar or scream by turn or can do all in concert with a vibratory force multiplied by one thousand.

The novelist must have lived and the novelist must have imagination. But this is not enough. He must have power to analyze and separate and then he should have the good taste to select and group, forming his parts into an harmonious whole.

Yet he must build large. Life size will not do; the statue must be heroic and the artist's genius must breathe into its nostrils the breath of life.

The men who live in history are those whose lives have been skilfully written. Plutarch snatched from oblivion a whole score of heroes. And Carlyle has said that Plutarch is the most charming writer of fiction the world has ever known.

Dickens's characters are personifications of traits, not men and women. Yet they are a deal funnier—they are as funny as a box of monkeys, as entertaining as a Punch and Judy show, as interesting as a "fifteen puzzle," and sometimes as pretty as chromos. Quilp, munching the eggs, shells and all, to scare his wife, makes one shiver as though a Jack-in-the-box had been popped out at him. Mr. Mould, the undertaker, and Jaggers, the lawyer, are as amusing as Humpty-Dumpty and Pantaloon. I am sure that no live lawyer ever gave me half the enjoyment that Jaggers has, and Dr. Slammers's talk is better medicine than the pills of any living M. D. Because the burnt-cork minstrel pleases me more than a real "nigger" is no reason why I should find fault.

Dickens takes the horse, the eagle and the elephant, and makes an animal of his own. He rubs up the feathers, places the tail at a fierce angle, makes the glass eyes glare, and you are ready to swear that the thing is alive.

By hunting the commercial world through you can collect the harshness, greed, avarice, selfishness and vanity from a thousand men. With these sins you can, if you are very skilful, construct a Ralph Nickelby, a Scrooge, a Jonas Chuzzlewit, an Alderman Cute, a Mr. Murdstone, a Bounderby or Gradgrind at will. A little more pride, a trifle less hypocrisy, a molecule extra of untruth and flavor with this fault or that, and your man is ready to place up against the fence to dry.

Then you can make a collection of all the ridiculous traits: the whims, silly pride, foibles, hopes founded on nothing and dreams touched with moonshine, and you make a Micawber. Put in a dash of assurance and a good thimbleful of hypocrisy and Pecksniff is the product. Leave out the assurance, replacing it with cowardice, and the result is Dr. Chillip or Uriah Heap. Muddle the whole with stupidity and Bumble comes forth.

Then for the good people, collect the virtues and season them to suit the taste and we have the Cheeryble Brothers, Paul Dombey or Little Nell. They have no development, therefore no history—the circumstances under which you meet them vary, that's all. These are the people the like of whom are never seen on land or sea. Little Nell is good all day long, while live children are good for only five minutes at a time. The recurrence with which these five minute periods elapse determines whether the child is "good" or "bad." In the intervals the restless little feet stray into flower beds, stand on chairs so that grimy dimpled hands may reach forbidden jam; run and romp in pure joyous innocence, or kick spitefully at authority. Then the little fellow may go to sleep, smile in his dreams so that mamma says angels are talking to him (nurse says, wind on the stomach); when he awakens the five-minute good spell returns. Men are only grown up children. They are cheerful after breakfast, cross at night. Houses, lands, barns, railroads, churches, books, race-tracks are the playthings with which they amuse themselves until they grow tired and Death, the kind old nurse, puts them to sleep.

So a man on earth is good or bad as mood moves him; in color his acts are seldom pure white, neither are they wholly black; but generally of a steel gray. Whim, temper, accident all act upon him. The north wind of hate, the simoon of jealousy, the cyclone of passion beat and buffet him. Pilots strong and pilots cowardly stand at the helm by turn. Bnt sometimes the south wind softly blows, the sun comes out by day, the stars by night; friendship holds the rudder firm and love makes all secure. Such is the life of man—a voyage on life's unresting sea; but Dickens knows it not. Esther is always good, Fagin is always bad, Bumble is always pompous and Scrooge is always Scrooge. At no Dickens party do you ever mistake Cheeryble for Carker, yet in real life Carker is Carker one day and Cheeryble the next—yes, Carker in the morning and Cheeryble after dinner.

There is no doubt that a dummy so ridiculous as Pecksniff has reduced the number of hypocrites; and the domineering and unjust are not quite so popular since Dickens painted their pictures with a broom.

From the yeasty deep of his imagination he conjures forth his strutting spirits; and the names he gives to each are as fitting and funny as the absurd small clothes and fluttering ribbons which they wear.

Shakespeare has his Gobbo, Touchstone, Simpcox, Sly, Grumio, Mopsa, Pinch, Nym, Simple, Quickly, Overdone, Elbow, Froth, Dogberry, Puck, Peablossom, Taurus, Bottom, Bushy, Hotspur, Scroop, Wall, Flute, Snout, Starling, Moonshine, Mouldy, Shadow, Wart, Bullcalf, Feeble, Quince, Snag, Dull, Mustardseed, Fang, Snare, Rumour, Tearsheet, Cobweb, Costard and Moth, but in names as well as in plot "the father of Pickwick" has distanced the master. In fact, to give all of the odd and whimsical names invented by Dickens would be to publish a book, for he compiled an indexed volume of names from which he drew at will. He used, however, but a fraction of his list. The rest are wisely kept from the public; else, forsooth, the fledgeling writer of penny-shockers would seize upon them for raw-stock.

Dickens has a watch that starts and stops in a way of its own—never mind the sun. He lets you see the wheels go round, but he never tells you *why* the wheels go round. He knows little of psychology—that curious, unseen thing that stands behind every act. He knows not the highest love, therefore he never depicts the highest joy. Nowhere does he show the gradual awakening in man of God-like passion—nowhere does he show the evolution of a soul; very—very seldom does he touch the sublime.

But he has given the Athenians a day of pleasure and for this let us all reverently give thanks.

National Council of Women.

At the meeting last week in Washington of the National Council of Women, Mrs. Henry Solomon, of Chicago, president of the National Council of Jewish Women, delivered the following stirring address:

"It has been my privilege and pleasure to work along the lines of the National Council with my Christian sisters for many years, but at no time have I been with them with more pleasure than tonight, representing my Jewish sisters as a religious organization, presenting our claim to full fellowship in all that concerns the welfare of humanity and the realization of man's ideals. We are organized as a religious society because it is only in our religion that we are different and distinct from our neighbors and hence only in work pertaining to our religion need we separate. This separation implies a certain amount of philanthropic work for the poor of our faith, therefore our organization has a philanthropic side.

"The place of any religious society in our country is well defined. Its first duty is to enlighten its members concerning their faith as well as to protect them from misrepresentation by the outside world and thus to strike at that ignorance through which so much injustice is done. For were it not for the ignorance of men, their unwillingness in this busy world to give of their time and thought to others, they could not generalize as they do creating class distinctions and appealing to the lowest prejudices instead of to the highest conceptions of men.

"Another duty a religious organization owes the state: Founded as our country is on perfect separation of church and state we should see to it that this separation remains inviolate. The danger to the state comes not from the church alone, but from those whose duty it would be to most cautiously guard against a coalition, from those who would be the guardians of our law and the protectors of our free institutions, but who play upon ignorance and prejudice, who take advantage of every weakness of our laws to gain their ends, to whom booty is everything.

"Ours be it to teach a nobler patriotism. And the first lesson we have to teach the outside world is that there is a legitimate historical difference in our beliefs. We may believe that God made man in his own image, we know that men have been inspired to divine and create and choose the God whom they would follow and their method of worshiping Him. And men and women to be true to themselves can not change their faith as they do their garments, but must follow eternal laws the same in religion as in philosophy, history and science. Nor can they, at will, condemn a religious policy which is theirs by the right of inheritance from countless generations and which has been preserved for them by the blood of millions of martyrs. The Parliament of Religions had one lesson to teach, all religions represented had the same nineteeth century aspect, that is, an historical theology and a sociological and ethical side in theory far beyond its practical application. This was true of eastern and western faiths alike and should teach us a broader tolerance.

"Have we as Jews aught to plead for? I think we have. It is for the right to be judged as individuals and to stand or fall upon our own merits. We are often complimented because of the antiquity of our faith. Antiquity is a very good passport when one is applying for space in an anthropological museum. To trace one's genealogy to Abraham is advantageous when one is knocking at the doors of some Four Hundred whose pedigree does not go back for more than two centuries. But we are not anthropological specimens; we are of today with a message for today strong and clear as when it rang out amid the hills of Palestine. 'To do justice, to love mercy, to walk in humility,' and in the name and spirit of that old message we are knocking not at the doors of some Four Hundred but at the gates of the millions of the world, our hearts beating and pulses throbbing in unison with all who love home and country and God.

"So we extend our hands in loving helpfulness always with you. And if in our religious thought we differ there is not necessarily dissonance, but a fuller harmony and we can march together not perhaps to one point yet all meeting in that Great Circle of Infinite Wisdom and Love."

Wendell Phillips, it is said, delivered his lecture on "The Lost Arts" two thousand times and still it was not worn out.

Mrs. Harriet Udell.

The sudden death of Mrs. Udell, which occurred January 31, 1895, has brought sorrow to a host of friends in Grand Rapids and elsewhere. Both Mr. and Mrs. Udell have been so long and closely identified with the Unitarian church in Grand Rapids, and with the State Unitarian Conference (of which Mr. Udell was for five years president) that they have made warm friends of many readers of UNITY, even outside the bounds of their own state. Their home has been the stopping-place of many clergymen who have come to fill the Grand Rapids pulpit for a Sunday or two, and there was a noble quality in the home-life which could not fail to impress even the chance visitor. Mrs. Udell was a woman of wide culture and a prominent and active member of the Ladies' Library Club and an able helper in all the work of that society—although of an unusually modest and retiring disposition which shrank from all public position or notice. Her friends noted in her a rare combination of firmness and sweetness, and a justness which could not be swayed by personal considerations.

Mrs. Udell has often expressed the hope that when death came to her it would be sudden and swift in its work, with no slow decline of mental and physical powers. This wish was granted, and to her husband and children there came "the sharp heart-wrenching loss and then the perfect memory." She had spoken her wishes about the last services, too, and these were faithfully carried out to the last detail. Robed in her favorite brown, her form was laid at rest in a brown casket, which stood in the undarkened parlor with the sunshine falling on it, and a few natural clusters of lilies and violets strewn thereon. The vast numbers of friends who came to the service found no emblems of mourning. A wreath of flowers silenced the door-bell; the fire burned cheerfully in the grate; the dead face was not exposed to blot out the beautiful memory of the living countenance that had so often welcomed them at that threshold.

Rev. Caroline J. Bartlett, of Kalamazoo, conducted the simple service. After the singing of "Another Hand is Beckoning Us," by Mr. and Mrs. Pierson, Miss Bartlett read the Twenty-Third Psalm and other scripture, and then recited Mrs. Barbauld's exquisite poem, closing with:

> "Life, steal away, give little warning;
> Choose thine own time; say not 'Good Night,'
> But in some brighter clime, bid me 'Good Morning.'"

Also Mrs. A. D. T. Whitney's: "The Home-keeper," closing thus:

> "But we cannot think of her idle;
> She must be a home-keeper still,
> God giveth that work to the angels
> Who fittest the task fulfil,
> And somewhere on the beautiful hilltops
> Of the country that hath no pain
> She will stand in her beautiful doorway
> And welcome us home again!"

Miss Bartlett then said that she should respect the wishes of her friend who had gone, and pronounce no eulogy of any kind. In that hour she wished, rather, that this friend should seem to be speaking to us all. So she would simply read four poems which were very dear to Mrs. Udell and which expressed her thought of God and life and death. Then followed the reading of Hosmer's "The Thought of God," Gannett's "Green Pastures and Still Waters," Chadwick's "It Singeth Low in Every Heart," and a portion of Whittier's "Eternal Goodness," with one sentence from Emerson summing all: "All I have seen teaches me to trust the Creator for all I have not seen; and whatever it be which the great Providence prepares for us, it must be something, large and generous, in the great style of his works."

After a prayer, Mrs. Pierson sang "One Sweetly Solemn Thought," and the company was dismissed with the beatitudes upon them "that mourn," them "that hunger and thirst after righteousness," and "the pure in heart." There was no long cold drive of the friends to the cemetery. The remains were temporarily deposited in the vault, and were afterwards taken to Detroit for cremation. Of her it could be truly said:

> The heart of her husband trusteth in her,
> She doeth him good and not evil
> All the days of her life.
> She openeth her mouth with wisdom,
> And in her tongue is the law of kindness,
> Her husband praiseth her
> And her children rise up and call her blessed."

B.

Men and Their Times.

As the world progresses, new conditions arise. Development necessitates change. Every age has its own needs. Every generation requires its own particular guidance. The past cannot legislate for the present nor the present for the future. The great man of one age cannot presume to direct the channel of thought of men to come. Every age unto itself. The Midrash in commenting upon the words of Scripture "Noah was a perfect man in his generation" very aptly remarks "in his generation, yes, but had he lived in the generation of Abraham he would not have been perfect." It is after all a matter of relativity. If the traveler stands on the summit of the Rigi in Switzerland and looks in the one direction into the valley below, he imagines that he is on a lofty peak indeed, yet he need but turn and as his glance rests on the snow capped mountains that lift their fronts in air, towering high beyond, he learns that the elevation whereon he is standing is after all but a lesser height. The greatest man of one age may be but a pigmy compared absolutely with the greatest man of another time, but that is not to the point. The discussion as to the relative worth of great men is vain and fruitless. The man who understands his time is the man for the time. The great law-giver of Israel understood this well when in speaking of what might take place in coming days, he admonished the people, "if matters of controversy arise within your gates . . . . . then shall you come unto the priests, the Levites and the judge who shall be in those days and you shall inquire and they shall inform you of the sentence in the case." It was as though he had said, "I, who speak to you now, cannot decide for future days. I cannot pierce the veil. The men of the time must guide and direct the helm. You shall go to the judge who shall be in those days." That is the point. Moses possibly could not have done Isaiah's work, nor Isaiah, Judah Maccabee's, nor Judah Maccabee Hillel's. Washington perhaps could not have accomplished Chief Justice Marshall's task, nor Marshall Lincoln's, nor Lincoln Grant's. Who can tell? The man unto his time, the time unto its man.

Each age presents its own peculiar problems and each age must produce its own Alexanders to cut its Gordian knots. Past precedents cannot always decide. New complications are always arising. Human affairs are much like the combinations in the game of chess. Just as it rarely, if ever, happens that the situation of the figures at the end of any one game of chess is exactly like the position at the close of any other, so, too, in the play of human fortunes will we rarely find the situations exactly similar. There is a development at work in the affairs of men that gives unto each day and generation its peculiar coloring. A development, too, let us not forget it, all along the line. There is not one province of human activity that is not affected by it. The old truism to the effect that human nature has not changed and does not change—that man is moved by the same emotions and passions, affected by the same joys and fears, subject to the same hopes and disappointments now as of yore, today as one hundred years ago—this truism does not imply that these very emotions and passions, these very hopes and fears, these very expectations and disappointments may not stand in a thousand varied relations to one another and thus assume an individual aspect. Practically, as far as our own characteristics are concerned these may appear to be the same as they were five years ago but they are not the same. Each day's vicissitudes may show us in a new light. Our characteristic qualities, our emotions, our feelings, our aims, our ideals are brought into new relations to one another and each time a new combination stands forth. There can be no such thing as a stand-still. It is only the petrified things that do not change. And human life is not petrified, it continually ebbs and flows and therefore in its constant changes new conditions are always arising that assume characteristic aspects in successive eras. Of this fact we may not be always conscious but there is a power at work in the shaping of the destinies of the race which teaches with awful import for those who can understand that each age has its own requirements, and it is only the men who may live in its days that can meet them.

We often hear sweeping statements to the effect that conditions repeat themselves. Koheleth long ago said "there is nothing new under the sun" and the German dramatist repeated this thought when he said "es ist schen Alles dagewesen." But like all brilliant generalizations these statements are only partly true; they mean something and they mean nothing. The laws of nature are unchanged, but these laws work in untold ways; the absolute can present itself in myriad forms. So the problem of human life and human destiny although, perhaps, absolute and the same, yet presents itself to each succeeding generation in a different guise. It is the old story of the sphinx. Each one tries to solve the riddle and no one succeeds. The successful one dies. Only at death does the struggle with the mystery of life end. So too must collective humanity struggle with the problems of society and yet no generation solve the mystery; each only being able to grapple with its own needs and its own conditions.

Is not this the story that history tells in whatever department you may take it, in government, in society, in religion? Ah! you may say, yes, it is true, in government and in society the development and the change have proceeded; each age, each nation has struggled, some have survived, some have disappeared; there has been change upon change, but in religion this cannot be. The very essence of positive religion is belief in unchangeableness, in an unchangeable God and in His unchangeable commands; the moment you admit the possibility of change the fabric falls. Here again the distinction that I have attempted to draw is lost sight of; an unchangeable God can manifest and reveal Himself in a thousand different ways. Has He not done so in the stars and suns that glow brilliant in our night as well as in the wondrous underground caves that are dark in our day? Has He not done so in the rocks of ages as well as in the flowers that bloomed

yesterday and will without tomorrow? Has He not done so in the eternal ocean as well as in the rippling mountain brook that may dance and leap o'er rock and boulder only for a short month? Has He not done so in the everlasting hills as well as in the moving quicksands? Has He not revealed Himself unto each people according to its turns and to each age according to its abilities to comprehend Him? Has He not spoken to the prophets "at whose feet the nations sit" as well as to the humblest human heart that strives for the right according to its light? He unchanged, yet His manifestations unnumbered. He immutable, yet the evidences of Him appear in untold forms. So, too, must He and His truth be brought home to each generation according to its understanding.

It is folly to take the stand that changes are possible in every department of life except religion. Religion may not stand off by itself away from the remainder of our activities. It is a very part, aye, the most important part of our lives; we might term it the heart of the organism of society. It in its forms and expressions must adapt itself to the wants of successive generations if it is to be intelligently apprehended. The fact that its fundamental truths are absolute and eternal does not preclude the possibility and the need for those truths to be presented in such manner as best appeals to the growing thought of the time. It is presumptuous for any man or any body of men to determine for coming generations the form and content of belief. Men are as wise in their day at this time as were their ancestors of centuries ago in their generation. Men are limited by the acquirements of the age wherein they live. Growth in the various departments of human thought necessitates growth in the religious sphere also. *Noli me tangere* is an unknown motto as far as any doctrine that men's minds have fashioned is concerned. Fallibility is a necessary attribute of mortality. There is no such thing as finality in human affairs. What appears final today is only a stepping-stone for tomorrow. There is an eternal flux and flow. This is one of the most impressive lessons of the past. We men of the present can build but for our own day. It may be that we shall build better than we know, and that future generations may be guided by our work as we appreciate and accept much that the past has bequeathed to us, not, however, because it is past, but because it is good; not because it is old, but because it is true. In all matters of judgment and opinion the mind of man must hold itself open, ever conscious that, as it has been so well put:

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth."

—*Dr. David Philipson in The Reform Advocate.*

The Statue of Injustice.

I dreamed I was a sculptor, and the king,
Who loved me well, and knew me Greek at heart,
Bade me to carve for him, who loved the art,
A statue of Injustice. Quick the wing
Of fancy flew to every ancient thing
That e'er from that fell crime did living start,
And come to be of human life a part,
And from whose monstrous form new wrongs did spring.
But never old-time wrong, like one I knew
Strong and triumphant in the world to-day;
And so a man and woman I did mould,
Sinful alike, and waiting sentence due,
While the stern judge the woman frail did flog,
And bade the man depart, free, and more bold.

—HATTIE TYNG GRISWOLD, *in The Woman's Journal.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength; be not afraid!"

Forward! Into What?

A SERMON PREACHED AT ALL SOULS CHURCH, CHICAGO, JAN. 6, 1895, BY JENKIN LLOYD JONES.

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward!—*Exodus xiv. 15.*

The situation indicated by the text is a dramatic one. Legend or history, poetry or miracle, it is an inspiring passage which has lent itself to poet, preacher, prophet and reformer of all ages. The fugitive Israelites, who have set their faces toward a distant, dim land of promise, find themselves all too soon in a dire predicament. Behind them are the pursuing Egyptians; before them the merciless waves of the Red Sea; on either hand the impassable height of Pi-Hahiroth and Baal-Zephon. What shall they do? Already the cloud of dust in the rear suggests the moving chariots and the galloping cavalry of the pursuing army. The helpless band, unorganized and defenceless, look at one another in dismay and break into a wail which soon becomes a cry of wrathful discontent with him who has brought them to this terrible strait. Out of their sore fear they cry indignantly to their leader: "Were there not graves enough in Egypt? Why hast thou brought us into this wilderness to suffer and die? Did not we beg of you to let us alone, for servitude in Egypt were better than death in the desert?" Moses tries to comfort the hard pressed band; would fain impart his trusts to them, and says, "Fear not. Stand still and see the salvation of the Lord which he will work for you today. The Lord shall fight for you." But for that moment vision failed the prophet. The connections were down. He was trying to draw on past inspiration, to strengthen himself with the memory of a revelation. He forgot the condition of continuous inspiration which asserted itself the next moment when the low voice of the Eternal spoke in his soul: "Why criest thou unto me? Speak to the children of Israel that they go forward." Safety is in the advance. Courage comes only to the army on the move. Rescue is only for those who are on the march, pushing on. And the word was given and even the Red Sea gave way. The impassable was passed. The impossible was accomplished. This legend finds its realization and vindication all through history. It is a parable, whatever else it may be, of the methods of progress.

Friends, I bring you, at the threshold of a new year, before what may at times seem to some of you inexorable obstacles, in the face of insurmountable difficulties, the magic word which wins all moral triumphs,—Go forward. The Pi-Hahiroth of superstition and bigotry, literalism and dogma, tower on the one hand; the bald and barren Baal-Zephon of indifference, cynicism, pessimism, the infidelity that distrusts the possibility of better things, the atheism that will not try, that disbelieves in effort and insinuates that all enthusiasm is rooted in ignorance, lifts its flinty face on the other hand. Behind us follows the clamorous army of selfish wants,—the Egyptians with their uncounted exactions of respectability, popularity, fashion, style, conventionalism, threatening with the fire of contempt and the pall of oblivion all those who will not conform and arrange themselves under the banners of the established and the respectable; while before us lap the dreary waves of the Red Sea of poverty, financial incapacity, numerical inadequacy,—the Red Sea too deep to ford, too wide to jump, and we have no boats to ferry us over. In the closing days of the old year, when we take account of stock, note bills unpaid, plans unrealized, the friends who have deserted, the places made vacant in the rank by the stragglers, this seems to be our situation, and there may be those who are ready to cry,—"Oh, why did we ever turn our backs on the comfortable Egyptland? Better have stayed there and died comfortably in our slavery than to come out here to perish in the wilderness." But the Spirit of the Lord changes for us this old year wail into the new year bugle call of "Forward!" "Speak unto my children that they go forward!" "Lift thy rod and stretch thy hand over the sea and divide it and the children of Israel shall go in the midst of the sea on dry ground."

Go forward! Forward into what? Forward into the realms of nature; forward into the mysteries of her kingdom; forward into the inspirations of her laws; forward into that love of God that loves His handiwork. We are committed to the gospel of the star and the daisy, to the sanctities of the field and the forest. Let us go forward into that reverence that finds in the cell "the promise and potency of every quality and form of life"; forward into that religion which believes with Emerson that the Golden Rule is one with the law of gravitation, that the beatitudes and the multiplication table are shining rounds in the same ladder that reaches from earth to heaven. Let us go forward into this holy realm of nature in the face of the irreverence on the one hand that would seek to find the foundations of religion in the abnormal rather than the normal, that seeks the supernal life by the road of miracle rather than by that of law, that fain would discover the counsels of the Most High in the distractions rather than in the unfoldments of history, and the irreverence on the other hand that would ignore if not deny the holy helpfulness of matter and of the material world. There is a phase of thought which seeks to serve religion, that would discount the beauty of nature, ignore the sanctities of body, trample upon this physical temple of spirit. This thought pushed to its extreme misses the essence both of Christianity and science. For Jesus heeded the lesson of the lily, the sparrow and the seed. He came eating and drinking, and science holds as sacred every fact, reveres every experience, and deems any truth spiritual, whether written on the tablets of flesh or of mind.

Let us go forward with this gospel of nature. So many of its mysteries are yet unsolved; so many of its marvels are as yet unappreciated; so many of its lessons are as yet unutilized. Let us go forward into the church of the snow-flake, the church of the dew-drop, the piety that regards the child as coming into the world with an organized destiny in the rhythmic beatings of its little heart, with a prophecy of providence in its marvelously constructed gastric system, which says, "I am made to appropriate, absorb, translate the bounty without into the beauty of the within." He comes into the world with an immeasurable inheritance of the spirit. He is cast upon the shores of mortality with a tremendous propulsion heavenward. He is thrown forward with a momentum toward reason and right, toward knowledge and love. He has an aptitude of brain as well as of stomach, an inheritance of mental rectitude and activity as he has of the upright body with its bony frame ensheathed in supple muscle and responsive nerve. Let us go forward to establish a church that rests in nature, the church of

the body and soul, the church in whose calendar of saints appear the names of Pythagoras, Aristotle, Copernicus, Newton, Darwin and all the prophets of physical science, of Galen, Jenner, Harvey and the noble host of physicians who by the study of the body have been enabled to ameliorate its sufferings, protect it from disease, and perfect it as a servant of mind, as well as the blessed names of those who have in silence communicated with their God, and by self-immolation have revealed the power of disinterestedness and led the way of service.

Let us go forward into the realms of human society; forward into the fields of social helpfulness; forward into the corporate life of man on earth; forward into the study of the needs of society; forward into the establishment of a church of man, a kingdom of God on earth, a church whose end and aim will be the purifying of government, the elevation of our social relations, a church "of the people by the people and for the people"; a church of the divine humanities that by co-operation seeks not simply to feed the poor but to destroy poverty; not simply to reform the criminal but to dry up the cesspool in which crime is gendered; forward to the establishment of that sociological church that will be about the Father's business seven days in the week and with a crew on duty every waking hour of each of the seven days. Go forward in the study of that theology that begins with anthropology, that would seek to know the ways of God to men by the better study of that revelation of his ways revealed in man. God's constitution moulded in man's attainments and prophecies; the church that reckons in its calendar of saints the Marcus Aureliuses, the King Alfreds, the Cromwells, the Washingtons and Abraham Lincolns of history, those who have tried to adapt governments to the needs of man and shape laws for the elevation of society. Let us go forward until the Declaration of Independence becomes spiritual, and the symbolism of the American flag and of the flags of all free governments becomes sacramental. Forward to establish a church with an eye single to the glory of all men, a church the rim of whose fellowship falls at least beyond the outermost rim of human thought, feeling or hope, a church that is big enough to hold to its heart every human impulse and human aspiration, whether it be revealed through the blue eyes of the Aryan, the black skin of the African or the saffron hues of the Mongolian, —aye, whether it be found in the two-handed or the four-handed families of life, whether these divine impulses break upon us out of the imprisoned mystery concealed in the life of bird, dog, horse, ape, man or angel. Forward to this society in its divinest sense, this humanitarian church!

Let us go forward into the realm of soul in search of the religion which, instead of curtailing our powers, rebuking our accumulations or maligning our activities, will consecrate them all to divine uses; a church that will lead the individual soul over what I like to think of as the high bridge of evolution, out of egoism into altruism; a church that will inspire men to think, work and succeed, not for themselves but for others; a church that will dedicate our brains and our dollars, our powers of thought or our powers of trade, to this high service, and thereby bring to the individual as to society maximum joys and maximum peace; a church that will demonstrate what is already true,—public opinion and popular maxiums to the contrary notwithstanding,—that the best, the hardest, the most persistent work done in the world today is not done, as the slang goes, "for number one," but for number two, number two hundred, and for number two million. Where were the men of '61 to '65 who would court a bed in the mire and the lonely vigils of the midnight picket post for thirteen dollars a month? Who would have done it under the inspiration of an expected sergeant's stripes, captain's bars, or even a general's star? The highest service there rendered was rendered independent of and indifferent to both pay and honor. It was done to vindicate a principle, to emancipate a slave. That potency today is discoverable in the marts of business and the halls of industry. The great captains of trade, manufacture, agriculture and commerce are feeling more or less consciously these higher inspirations that impel them to success for the usefulness it will bring. They want to make money for the good they can do. Let us move forward into the individual realms of the soul until engineer Burns becomes a typical and not an exceptional character, a saint in the church of altruism, the church whose motto is "For their sake"; a church worthy of him who last summer held his hand to the throttle valve when it was hot enough to blister it and while the fireman dashed water on him to keep his clothes from burning, pulled his train loaded with three hundred and more souls through the jaws of hell, hot with the accumulated fires of ten miles or more of burning pine, from Hinckley, Minn., to Mud Lake, and saved their lives. Forward into this church of holy helpfulness, the church of consecrated prosperity, the church that dedicates wealth, that utilizes and not abuses both bonds and brains, ideas and dollars which may fall to the lot of any individual to administer; his, by virtue of the fact that he is the last term in the long, long sequence of progress, the final link in the immeasurable chain of human inheritance and accumulation. "Speak to the children of Israel that they go forward" out of the stuffy Egypt of selfishness into sunny Altruria, the land of helpfulness, the country of love and of lovable deeds by loving men.

To say all this over again in one word, let us go forward into efficiency, continue the work so auspiciously begun, begin to do the thing we have promised; to enact the high drama for which we have been rehearsing; apply the precepts we have boasted; practice the thing we pretend. Forward into efficiency, by everybody doing not as little as he can nor as little as he must in order to keep the thing going at minimum expense, and on that account minimum usefulness, but by every one giving all he can, doing everything he can, and in that way bringing maximum joy out of maximum efficiency. I well know that this "all-you-can" is a very relative measure, a thing fixed by spiritual more often than by physical bounds. The all-you-can of the patriot today for the sake of his country may be a grumbling tax, a sullen vote and a sordid discontent. Once the all-he-could was a cheering front to receive a bullet. The all-you-can may be a fraction of the money left, carefully estimated after you have carelessly appropriated without stint or self-sacrifice all that circumstances seem to extract from you on the lines of the wardrobe, club privileges, the hospitalities, the opera and the society parade; while on the other hand the all-you-can may mean the deliberate selection of the forward movement, as the deserving recipient of your major, not your minor affections, the place where you will precipitate by the intensity of your own convictions the self-denial which is your self-devotion.

But I hear of those who are willing but do not know how, of those who want to help but find no opportunity. Ah, friend, that is the tragedy of life. The market place of the Lord is crowded always with those who stand waiting to be employed, and those who stay there unto the eleventh hour, perhaps through no fault of their own, have served the cause thereby and deserve their penny. It may not be their fault, it may not be anybody's fault. Most of us have more than we can do in finding a place to do our own work without time or energy left to help others do theirs. When the time comes that all the waiting ability of the world can be utilized, when every ready pair of hands can be put to the task, then the millenium will have come. The tragedy of modern civilization is the enforced idleness it contains. The deepest problem of society is how to give employment to the unemployed, those who are willing and anxious to work but fail to find opportunity, and this class is probably far more numerous in the spiritual realm than in the material. More people want to serve the cause of God and humanity and are thwarted, as it seems to them, than there are who want to serve their own material interests and are thwarted. For the encouragement of such let it be said in the words of the blind Milton:

"They also serve who only stand and wait."

To invoke the patience of such, let it be also said that the vision of things to be done breaks upon the mind long, long before a way of doing it appears clear, but woe to him who distrusts the vision! And alas for the deserters from the reserve corps, always the corps that performs the most thankless but oftentimes the most serviceable task in every army. The indolence of the camp is hard to bear, but only they who endure it will be ready for or eligible to the marching column when the order comes, Forward!

But this also is to be said: You must make way for the sluggard but give way to the worker. Says the proverb, "Find a way or make it." And so at the dawn of this new year, the holy season of high resolves, the good resolutions which pave the floor of heaven and not of hell,—

"Perhaps the longing to be so, helps make
the soul immortal,"—

let us go forward to our opportunities. Never was there a more prophetic call for courage and advance than that which now sounds in the call for a Liberal Church, the Open Church of the Spirit, to go forward with the ideals which it has dared espouse, prove to the world that nature is hospitable to excellence, that the laws of nature are the laws of God, that body is the sacred home of mind, that its functions are divine functions, and that the tables of God's laws are the tables of flesh whereon the dictates of the Spirit may be read by the open eye. It is our opportunity to prove again that the Golden Rule has in it more gospel power than the Nicene creed made up of doctrines and dogmas; that the Ten Commandments have more vitality in them than the thirty-nine articles of doctrine; that the beatitudes of the holy life given by Jesus and the high morality of the Dhammada, the "Path of Virtue," indited by Buddha, have in them more peace-giving, prayer-inspiring, God-trusting power than all the ceremonials of all the churches of all the ages. It is our opportunity to prove that humanity is large enough to give the living church its bond of union, its circle of sympathy, its sacred sense of companionship. It is our opportunity to prove that a church that appeals to high motives and undying principles can hold its own on a Chicago boulevard, can pay its bills, can grow and become a power for holiness and helpfulness in this great metropolis of trade. There is an opportunity beyond all my powers of stating or your powers of comprehension, for the church that will go forward on these lines. It will become a holy conta-

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gion; it will multiply itself, create literatures, establish schools, inspire prophets, compel recognition, and win the love and sympathy which is so sweet to the human soul, but which ought never to be its quest. Woe to him who goes begging for love and sympathy! Alas for him whose life does not deserve both love and sympathy! Let us go forward into this opportunity of building a church that deserves better than it receives.

Here we stand! The hosts of conservatism, the mummy-loving Egyptians, are behind us, and the Pi-Hahiroths of the creeds on the one hand, the Baal-Zephon of indifference, the flinty, cold, impregnable indolence of the "don't care" and the "let me-alone" people on the other hand; before us a sea of difficulties. What shall we do? Grumble and complain against the luckless fortune that enlisted us in this campaign, as the Israelites did of old, or like them stand indolently crying for help and relief from the Lord of heaven? We will do neither! Relief comes from neither of these sources. Inspiration is not found in fault-finding or in passive trust, but the word, now as then, is, Let the children of this high Israel go forward! Let us lift up our rods, stretch out our hands over this Red Sea of difficulties, and divide it, and we shall go into the midst of the sea on dry ground. In this onward march the "servants of God" lead and inspire and we will invoke them as did the poet:

"See! In the rocks of the world
Marches the host of mankind,
A feeble, wavering line.
Where are they tending?—A God
Marshalled them, gave them their goal.—
Ah, but the way is so long!
Years they have been in the wild!
Sore thirst plagues them, the rocks,
Rising all round, over-awe;
Factions divide them, their host
Threatens to break, to dissolve.—
Ah, keep, keep them combined!
Else, of the myriads who fill
That army, not one shall arrive;
Sole they shall sway; on the rocks
Batter forever in vain,
Die one by one in the waste.
Then, in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardour divine.
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness is not on your brow.
Ye alight in our van! At your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave.
Order, courage return;
Eyes rekindling, and prayers,
Follow your steps as ye go.
Then let us fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

There are 2750 miles of railroad in Africa.

Africa, a monthly published in Chicago by Mrs. French Sheldon, says that gold is being taken out of the Transvaal mines at the rate of thirty-four million a year and that the diamond mines in the Kimberly district give employment to eight thousand people, pay annually five million dollars in wages and take out about twenty million dollars worth of diamonds. The dark continent is the rising continent.

The Home

Helps to High Living.

Sun.—Wherever man helps lift his feebler brother,
There is the house of God, and holy ground.

Mon.—For Thy world's exhaustless beauty
I thank Thee, O my God!

Tues.—When we can say "Thy will be done,"
The battle of our life is won.

Wed.—The gate of heaven is Love: there is no other.

Thurs.—Whatever with the past has gone
The best is always yet to come.

Fri.—More than echoes of Thy voice—
Make us partners of Thy choice.

Sat.—Heaven looks at us daily
Out of human eyes.

—*Lucy Larcom.*

The Earth and Man.

A little sun, a little rain,
A soft wind blowing from the west—
And woods and fields are sweet again,
And warmth within the mountain's breast.
So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream—
And life as dry as desert dust
Is fresher than a mountain stream.
So simple is the heart of man,
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.

—*Selected.*

A Little Tragedy.

A few weeks since, a party of ladies were seated in a car of the little narrow Swiss railway which winds up and up through the valley of the Visp to the village of Zermatt. The train paused at one of the way stations to take on a few mountain climbers, waiting on the platform with alpenstocks and knapsacks, and also to let the heavily taxed wheels cool a bit.

From the door of a waiting-room, just opposite the window from which we were gazing, came out a peasant woman of between sixty and seventy years of age, and a lad of about a dozen. The woman seemed too old to be the mother, she might have been grandmother or maiden aunt. She wore a very short petticoat of some coarse woolen stuff, a black kerchief over her shoulders, crossed on the breast; heavy wooden shoes; and on her head something which certainly was neither hat, bonnet nor cap, but one of those peculiar constructions of ribbons and bows for which Swiss peasants alone have the receipt. Her face was wrinkled with years and brown with exposure to the sun. Her broad hips and heavy gait spoke plainly of furrow and clod. The lad was clad in a suit of homespun gray, of domestic cut, which showed contact with the rougher and less cleanly phases of life. The two walked toward the car with reluctant step, and with an unmistakable air of depression which arrested our attention. The woman got on, and the boy walked back and stationed himself against the side of the house with his face toward the train. We could not see the car window on which his look was fixed, but we had no need to. The whole story was told in his air and face. There was some one there who loved him, whom he loved, and from whom he was parting. At first he tried to send back a smile, but the effort was a failure. Tears came instead, which he brushed hastily away with his rough coat sleeve. But he could not brush away the expression of intense pain, or the air of desolation which hung about him.

He pushed his slouched felt hat a little farther on his head, and shrank a little flatter into the angle where he stood, and where, for the moment or two of waiting time which remained, there went on a pathetic struggle with emotions. His eye seemed to devour the car at which it was directed, as if all that was dear to him were in it, and were being wrested from him. He looked frightened at the pain that was cutting his heart, and ashamed of the tears which betrayed him. For an instant he obeyed the impulse to avert his face to conceal them, then turned eagerly again, as if he could not bear to lose one flutter of the quaint old cap-ribbons and the brown face. Then the bell rang, and we glided out of the station, taking with us a part of the little lad's life, and leaving him to battle in the void alone.

"What a little tragedy!" we said to ourselves; and, as there was nothing else to do just then, we fell into a musing surprise at the high meaning of the simple scene, just as if we did not already know that the simplest and most natural things were the best expressions of the highest meanings.

These peasants, so hard in feature, so awkward in manner, so coarse in vesture, so unattractive to us, had been living in the most beautiful atmosphere which mortals can know, the atmosphere of love. Their almost repulsively plain abode had witnessed the daily acts of kindness, self-renunciation and tenderness, of giving and receiving, without which this parting had been impossible. The heart relationship had been so woven that, whatever the blood relationship might be, separation was a keen pain. The old woman was very possibly going but a few miles to spend the next month or two, in the fields, watching the sheep, or at some homely task in the stuffy little chalet of another peasant; but it was separation still, and the hearts were soft and fine enough to bleed. So as our thoughts went back to the boy in his rough clothes and slouch hat, we could not help a feeling of surprise at finding so delicate a flower growing amid such scraggly underbrush. But what conceit such surprise implies! Who knows but these two peasants belong to an aristocracy of hearts to which we, in our fine clothes, have never been admitted?—*Mary Gordon in the Sunday School Times.*

Thankful.

"I don't see what makes people go to football games on Thanksgiving Day," remarked his wife. "It hasn't anything to do with the spirit of the occasion."

"Oh, yes, it has," was the reply. "I never went to a football game in my life that I didn't fell tremendously thankful that I wasn't one of the players."

The above goes very well with the experience of the little girl, who locked up the dog in a dark closet while the family were at church Thanksgiving Day, so that he might be thankful when they came home and let him out—*Our Dumb Animals.*

In Asolo, northwest of Treyiso, opposite the house where Robert Browning wrote "Asolando," Mr. Barrett Browning has established, in memory of his father, a lace-school, where young ladies are taught to weave the old patterns of Venetian lace. He has also revived the older industry of the place, of weaving linen by handlooms.

The American Congress of Liberal Religious Societies.

THE NEW UNITY,

A 16 Page Weekly. $2.00 per annum.

PUBLISHED FOR

UNITY PUBLISHING COMPANY,

BY

BLOCH & NEWMAN,

Office, 175 Dearborn Street, Chicago.

THE NON-SECTARIAN,

A Monthly Magazine. $1.00 per annum.

PUBLISHED BY

NON-SECTARIAN PUBLISHING CO.,

813 Chestnut Street, St. Louis, Mo.

The above publications are the officially recognized representatives of the Liberal Religious Congress noted above. The Editorial managements of both publications have been named by the Executive Committee of the Congress. Both publications will be forwarded to one address at the joint rate of $2.25. Send subscriptions to either address.

Entered as Second Class Matter at the Chicago Post-office.

The Liberal Field.

Freedom, Fellowship and Character in Religion.

Western Unitarian Conference.

The Program Committee of the conference wish to thank the ministers of the West for the admirable and suggestive topics which so many of them have sent to the secretary. We hope all of our ministers will feel like helping us to voice as far as possible, the wishes and the wants of the liberal churches in selecting subjects and speakers for our May meeting, and that they will send on their contribution of names and topics at once. We hope also that they will send contributions in money. The Conference cannot maintain its headquarters in Chicago and its secretary in the field without the pecuniary assistance of the churches interested in our undogmatic religion. In past years part of our churches have refused such help, but from several of such churches comes the welcome suggestion that they would like to dismiss the past, and all unite for earnest work. That is exactly what the Western Conference would like most of all to do, if the secretary understands it rightly. No one will be criticised or excluded because of the past. The only condition of delegate membership in the Conference is that the society sending delegates "shall have, during the past year, contributed not less than ten dollars to the Conference." All such contributions and all such contributing societies will be cordially welcomed.

Chicago.

All Souls Church's Dramatic Section of the Unity Club will repeat the performance of Browning's "Colombe's Birthday," on Thursday evening, March 14th, at Carleton Club Hall, 3800 Vincennes avenue. Mr. Franklin Wentworth, who directed the admirable performance first given (of which Mr. Triggs, of the University of Chicago, said, comparing it with the presentation by Julia Marlowe-Taber's company, "As a literary production the play at All Souls church was the more satisfactory performance"), will continue in charge, and the cast will be the same as before except that Miss Fraser will take the title role and Mr. Cole will take the part of Adolf.

This "Unity Club Drmatic Corps" is a little band of players which has come to stay, and which is going to make a fight, for good plays and a better influence of the theater. The fact that Browning's lines lose all their much-talked-of obscurity as soon as they are intelligently read, was so markedly apparent at the performance of this play in All Souls' auditorium that a request was at once circulated for a public production in response to which the play is to be given next Thursday.

Cincinnati, O.

Rev. J. W. Magruder, minister of Wesley Chapel, the oldest Methodist church of this city is conducting it as an institutional church, although it is said that the institutional work is subordinate to the spiritual, that it is distinctly a Methodist church, though conducted on an undenominational basis. What this means we cannot tell, but perhaps the following items of information from *The Outlook* will help to explain it:

"The sole effort of the people, so far as the individual is concerned, is regeneration. The center of the church life is the mid-week service, which in its nature is evangelistic. The Sunday evening service is attended by all classes of people—atheists, agnostcis, Jews, Roman Catholics, Protestants. The Sunday school is carefully graded, having a kindergarten department and a normal training class. A band of young men called "The Crusaders" looks after the recreation department of the school during the week. A band of young women provides flowers for the church and for the poor. The King's Daughters' department is largely devoted to missionary activity. There is a crèche; children are cared for not only while the parents are at work during the week, but also while they are at church on Sunday. There is also a Bureau of Justice, where four lawyers give their services to the poor; a Bureau of Friendly Visitors, who call upon the people in their homes; and a Building Association, by which people are taught to save and become the owners of homes."

Danville, Ill.

There was much disappointment here when it was learned that Dr. Thomas could not come last Monday. The people wish him to come as early in the future as he can, and in case he cannot come to have some one else in his place.

Des Moines, Ia.

The Unitarian Society of this city has been having some Sunday evening lectures on Religious Reformers, given by laymen and laywomen, and they have proved very successful. The subjects are Savonarola, Joseph Priestly, Emerson, Channing, Parker. At the annual meeting in January the different departments showed reasonable improvement, and eighteen new church members were reported.

Freeport, Ill.

The attendance on our services at Freeport Sunday evening, Feb. 24th, was about 225, notwithstanding two strong and special counter attractions in two of the orthodox churches.

The discourse consisted of a Fraternal Reply to the Objections of the Rev. N. O. Freeman to Liberal Religion. It was pointed out that the antithesis to liberal religion is bond-religion dictated by ecclesiasticism and theology. Liberal religion does not mean license, but the solemn and beautiful obligations of children in a Father's home. Men are under sacred bonds to the father, to nature's laws, and to heart, understanding, reason and conscience. Liberal religion is not a proposition, as is assumed and asserted, to set aside the Bible. It would properly interpret and rightly use it. The real and true Bible, according to the printed Bible's own express terms, is the printed volume *plus* the volumes of nature and man's nature. Truth is the end of instruction in religion, and freedom is the Biblical path to it. Freedom is also the path of common sense.

It is asked "Is it safe to be free?" I would ask, Is it safe not to be free? Tyranny and restriction have filled the world with dangers, revolutions, divisions and bitterness. Ecclesiasticism and theology keep the church behind the times, and divorce from it in ever increasing numbers thoughtful, reading, intelligent people.

Freedom for thought, and action in religion is like freedom for the lark that soars. The lark, like an incarnation of joy, shoots up into the dome of heaven, and makes sweet space resonant with its notes. It "Sings hymns at heaven's gate."

There is a steadily growing interest in the work of the Liberal Congress here. Almost every day we hear of new strength. Regular services have been arranged for up to July 1st. A. N. ALCOTT.

Humboldt, Ia.

A new and interesting feature of the work here as reported in *Old and New* has been the organizing of a singing-school, with our chorister, Mr. D. F. Coyle, as instructor. Sixty or seventy children meet two evenings a week and receive free vocal instruction. This training soon made great improvement in the singing in the Sunday-school. It will insure numbers of good singers in the church in years to come, and great credit is due Mr. Coyle for his generous service in training our children in the love of music and the art of song.

Janesville, Wis.

Though without any minister yet, the Independent society here continues to keep up its Sunday school, with occasional preaching. Rev. W. D. Simonds, of Madison, spoke on the "Religion of Lincoln" Sunday evening, Feb. 17, to a very appreciative audience. Last Sunday the Western Secretary preached; and after the services there was a meeting of those interested in the church and a committee appointed with power to act in regard to pulpit supply, and the committee decided to have a missionary meeting for two or three evenings the last of March.

Kenosha, Wis.

The Unitarian society here has a good church, containing a fine library, and it numbers some of the most thoughtful and refined people of the city in its membership, yet it has been without regular preaching ever since Rev. H. W. Simmons left it fifteen years ago, save the six months which Rev. T. B. Forbush spent here. But recently Rev. H. T. Secrist, the energetic and earnest minister of the Milwaukee Unitarian church, has been

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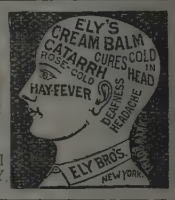

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trying to revive the organization, and on Thursday and Friday, Feb. 28 and March 1, a missionary conference was held in the old church. Rev. W. D. Simonds, who is succeeding so well at Madison, gave a remarkably fine sermon Thursday evening. Friday afternoon there was a general discussion on what to teach the young and in the evening a platform meeting at which addresses were made by Rev. Mr. Secrist, Rev. Mr. Forbush, and Rev. Mr. Grier, the Universalist minister of Racine.

La Porte, Ind.

The Unitarian church in this city, though still without a pastor, has resumed its evening services, being supplied by preachers from Chicago. Rev. C. F. Elliot, Rabbi Stolz, Dr. Jardine, and Rev. A. W. Gould, have already given their services for this purpose.

Manistee, Mich.

The secretary of the Western Unitarian Conference preached here morning and evening Feb. 3, and on Feb. 24 Rev. Seward Baker, of Fowlerville, Mich., occupied the vacant pulpit, which no one has yet been called to fill permanently.

Moline, Ill.

The pulpit of the Unitarian church in this place was occupied on the 24th of February by members of the society. The minister, Rev. Ida C. Hutlin, was suddenly called away to Washington to preach the sermon for the Women's National Council, in place of Miss Bartlett, of Kalamazoo, who had been selected to give the sermon but found herself unable to go on account of serious illness.

Milwaukee, Wis.

The Liberal Club, of this city was addressed one Sunday evening recently by Mr. Morris M. Bostrick, of Janesville, on "The Nervous System—How to Be Utilized as a Moral Guide and Safeguard," and at the next meeting Mr. Victor L. Berger spoke on "Socialism."

Olin, Ia.

One of the helpful results of the co-operation possible by means of the Liberal Congress is seen in this little town. Last September a little band of liberals organized and wrote to the chairman of the Liberal Congress Missionary Committee to ask for liberal lectures. The Missionary Committee at once referred the appeal to the local state association, a strong organization, some of whose members are directors of our Liberal Congress. Thus Rev. A. M. Judy, of Davenport, Ia., was secured to speak for the little society at Olin on Jan. 23; his topic, as reported in *Ola and New*, being "The Main Lines of Liberal Religion as Held Today." The organization now numbers more than fifty members, and intends to have lectures and pay for them, and it has already shown its faith by its works in sending clothing to the destitute and assisting the needy at home. Its constitution will afford help to a dozen other small communities seeking to organize, but too small to make a church and so it is printed here:—

PREAMBLE.—We the undersigned citizens of Olin and vicinity, in Jones county, Iowa, have associated ourselves together for the purpose of the advancement of truth and goodness, and for the promotion of general intelligence, good morals, and mutual moral support and financial aid in times of adversity, sickness, and death; and, in short, "to do unto others as you would that they should do unto you," as taught by all religions that ever benefited mankind.

ARTICLE 1. The name of this Association shall be known as the HELPING HAND ASSOCIATION of Olin, Iowa. Any person desiring to become a member of this association can do so by subscribing to this Constitution and paying five cents weekly dues to the treasurer of this association.

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Omaha, Neb.

The March bulletin of the First Unitarian church shows an active and prosperous society notwithstanding the hard times prevalent in Nebraska.

A Young Folk's club has recently been organized for social purposes. The Unity club Shakespeare section has just finished its work. The Economic Section will discuss Free Coinage under the leadership of Mr. Magney and Prof. Lewis. The Poetry Section on March 8th will consider some recently revived forms (in English) of old French verse; and on March 29 there will be a discussion of the Utility of Verse, with reading. The morning sermons for the month will be on "Seriousness," "The Golden Rule," "The Clash of Spiritual Arms," "The Gospel Preached to the Poor," and "Lying." March 4 Miss Kate McHugh lectured on "An Hour with Hawthorne." March 22 the Unity Club will give a dramatic entertainment.

San Francisco, Cal.

There was a novel ordination at the First Unitarian Church Sunday Feb. 10th. A new Unitarian minister was created, but the novelty does not consist in that. It lies rather in the fact that the charge to the new divine was given by a woman. There are not enough women preachers in this state to make a woman in the pulpit a familiar sight as yet, and the fact that a woman preacher delivered the charge—really the most important part of the ceremony of ordination, and to a man at that—is eminently shocking to the conservatives.

The Unitarians were always progressive, and the woman who assisted in making a new minister was specially invited by Nicholas E. Boyd, the man who entered the brotherhood of Unitarian preachers on Sunday evening. Mrs. Eliza Tupper Wilkes, associate pastor of the First Unitarian Church of Oakland, is the woman who delivered the charge with all due impressiveness. Dr. Stebbins made the ordaining prayer and the Rev. Edward Payne, the Berkeley Unitarian minister, extended the right hand of fellowship on behalf of the Unitarian clergy. Mrs. Wilkes's part of the program consisted in defining the duties of the new shepherd to his flock, and it is really the keystone of the ceremonial arch.

The man who was ordained is Nicholas E. Boyd, chaplain of the Sailors' Home. Mr. Boyd has had an odd history. He is no longer a young man, and twenty-four years have elapsed since he was graduated from the theological seminary. He has not been a backslider either, but has preached much and has been faithful, but he dislikes denominational lines and has remained a free lance all these years.

In 1860 he was graduated from Bowdoin College, in the same class with Tom Reed and William W. Thomas, Jr., late Minister to Sweden. Mr. Boyd was himself a Maine lad. He served ten months with the Twenty-fifth Maine Infantry during the war, and then studied at the Meadville Theological Seminary in Pennsylvania, which was under the control of the Unitarians. Here he was graduated in 1871.

Mr. Boyd then became a member of the Free Religious Association of Boston and took a special course at the Harvard Divinity School, which lasted one year. For a year he preached at Canastota, N. Y., for an independent society, which was affiliated with the Unitarians.

A sudden attack of lung trouble sent him to Southern California, where he quit preaching for out-of-door occupations. Later he was assistant editor of the *Rural Press* for five years.

Two months ago Mr. Boyd resumed preaching, becoming the chaplain of the Sailors' Home. He has already met with marked success. He wishes to be known as the minister of religion and a preacher of righteousness, but cares very little for denominational fences. All his life he has been more or less closely connected with the Unitarians and now he will enter their fold.—*San Francisco Chronicle.*

The Study Club.

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The Purpose of this Department.

The Study Club is what especially characterizes our new movement in religion. The old idea of religion was that its truths could be found in one book only, its manifestations in the history and biography of one people only; but the new idea regards all history as sacred, all lands as holy, and all people chosen, in just so far as they try to live true lives. The new conception of religion sends us to literature and art, to science and history for God's revelation of Himself. Therefore we must study if we would know His will; we must study not only the different sects of Christianity and the different religions of humanity, but also the great poets and prophets of all times and countries, the great institution of the great races of the world, the great truths of science found in geology, biology, astronomy and ethnology. These are the bibles of the new conception of religion. Therefore whenever a few men and women are gathered together in the name and under the inspiration of this new conception they will form clubs to learn more of this revelation of the Infinite. It will be the object of this department of THE NEW UNITY to help such clubs and individuals by giving each week something of value. In accordance with this purpose, we shall call attention to such books or magazine articles as seem worth studying and such new movements in social life and such new discoveries in science as seems of sufficient significance. We shall, as hitherto, publish from time to time such useful outlines or topics as may be reported to us. And we shall be very glad to receive programs of clubs or suggestions by individuals along these lines. A. W. G.

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In THE NEW UNITY this department will be edited by the president of the Western Unitarian Sunday School Society,—the declared purpose of which is to provide Sunday-school literature for those who regard religion as a natural growth of the human soul and not a special revelation to be found in one book." It will be the aim of the editor to do all that he can to help accomplish this purpose, by publishing all useful suggestions in the way of lesson methods and lesson topics. It is hoped that all the schools which sympathize with this purpose will send items regarding the subjects they are studying and their success or failure; for failure can teach as well as success. And in this new departure many new ways must be tried before the best one can be hit upon. Therefore we trust that this department may be a place where all our schools can meet and discuss their work in all its phases. Superintendents, teachers, pupils are all invited to send suggestions and criticism. A. W. G.

Western Unitarian Sunday School Society.

The monthly directors meeting was held Monday Feb. 11th, with Mr. Gould in the chair. The others present were Messrs. Jones, Kerr and Scheible, also Mrs. Leonard. The minutes of the last meeting which had been printed in UNITY were adopted without reading. The treasurer's report showed the society over $160 in arrears, with contributions coming in very slowly.

Mr. Gould submitted a letter regarding the the proposed Boston service book and it was voted to grant Mr. Horton the use of the requested material from our latest service book, due credit for the same to be given on the page on which it is used.

Upon motion the president and treasurer were authorized to issue a new and up to date edition of our catalogue of publications. Attention was called to the Sunday-school part of the coming May anniversaries and the desirability of having sessions long enough for full discussions, also of having the various schools send delegates. Upon motion Mr. Gould, Mr. Scheible and Miss Lord were appointed as program committee for the May session.

The meeting then adjourned.

ALBERT SCHEIBLE,
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The Study Table

MONISM AS CONNECTING RELIGION AND SCIENCE: THE CONFESSION OF FAITH OF A MAN OF SCIENCE. By Ernst Haeckel. Translated from the German by J. Gilchrist, M. A., Ph. D. London: Adam & Charles Black. 1894.

The address here printed was given by Prof. Häckel, in October, 1892, before a great assemblage of German scientists. It was called out by Prof. Schlessinger's address on "Scientific Articles of Faith." The preface would be more valuable if it indicated more carefully the doctrine of that address. It was such that Prof. Häckel felt that he must combat it, but whether from a more positive or a more negative standpoint, it is not given us to know. Prof. Häckel's object is twofold. First to give expression to that rational view of the world which is being forced upon all men of science, whether they are or are not willing to see things as they are. Secondly, he would establish a bond between religion and science, and make such a statement of Monism as shall at once satisfy the demands of the soul and the logical necessities of the understanding.

Prof. Häckel plumes himself immensely on his courage and sincerity, and yet we cannot resist the feeling that his Eirenicon is an endeavor to give the scientific statement a more religious character for others than it has in his own mind. Should he grant himself a latitude of religious speculation equal to that he takes in matters purely physical, he might work out a theology at which many a liberal theologian would hesitate. But he is naturally scientific and he is not naturally religious. We must allow that some men have more natural tendency to religion than others and Prof. Häckel has. C.

THE GERMAN UNIVERSITIES. By Friedrich Paulsen, Professor of Pedagogy and Philosophy in the University of Berlin. Authorized translation by Edward Delavan Perry, Professor in Columbia College, New York, with an Introduction by Nicholas Murray Butler. New York: Macmillan & Co. Pp. 254; $2.

We have here a truly admirable outline of the history and character of the German universities, an authoritative presentation of the matter, it being the introduction to the Imperial German Educational Exhibit at the Columbian Exposition. Mr. Butler's Introduction of thirty-one pages is a valuable addition. It is an essay on the comparative character of German and American University training. The criticism of Prof. Von Holst on our American compounds or hybrids or torsos, as he calls them, is carefully considered, and his thesis, "*Aut Germania, aut Diabolus,*" is shown to be invalid, the American system having advantages of its own attending a less rigid separation of the college and university than that of the German gymnasium and university. Prof. Paulsen has first a chapter on the general character of the German university, then a historic account of the universities from their late beginning (relatively) in the fourteenth century until now; next a chapter on their relation to the state, church and community, followed by chapters on the teachers and the students, and a concluding one, "The Unity of the University." There are also valuable appendices. For a compact and comprehensive treatment of the subject it is difficult to imagine anything more satisfactory than we have here. C.

LECTURES ON THE RELIGION OF THE SEMITES. First Series. THE FUNDAMENTAL INSTITUTIONS. By the late W. Robertson Smith, M. A., LL. D. New edition revised throughout by the author. London: Adam & Charles Black. New York: Macmillan & Co. 508 pp.: cloth., $4.

The word "late" on the title page of this handsome book makes that page pathetic and tragical. It is agreed among scholars that while this book represents Prof. Smith's most original contribution to Semitic studies, it is

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The Magazines.

THE FORUM for February contains a one-sided view of the causes of social discontent, by Henry Holt; a one-sided view of Colorado's experiment with Populism, by Joel F. Vaile: a one-sided "Religious Study of a Baptist Town," by W. B. Hale; a prejudiced paper on "True American Ideals," by Theodore Roosevelt; a one-sided paper entitled "Should the Government Retire from Banking?" by W. C. Cromwell; and a one-sided presentation of "The Program of German Socialism," by Wilhelm Liebknecht. Mr. Alfred S. Heidelbach writes of "Why Gold Is Exported"; Mr. Wm. B. Hornblower essays to answer the question "Has the Profession of Law Become Commercialized"? Frank Fowler writes of "The Outlook for Decorating Art in America"; Carroll D. Wright of "Steps Toward the Government Control of Railroads"; H. H. Boyeson of "The Great Realists and the Empty Story Tellers"; W. Le Conte Stevens of "Student Honor and College Examinations": and Louis Windmüller of "The Barnacles of Fire Insurance."

THE REVIEW OF REVIEWS for February contains a "Study of Civil Government in Manitoba," by E. V. Smalley; a paper on the modern story tellers by Miss J. L. Gilder, entitled "Stevenson and After"; and studies of Stevenson and Rubenstein, besides its reviews and extracts.

THE UNITARIAN under Mr. Mott's editorship seems to be devoted entirely to original matter; or else it has ceased to indicate in any way whether the reading matter it contains is original or selected. Two critical essays make a prominent feature of the February number. Under the title "Human Progress: The Relative Importance of the Intellectualand Moral Factors," Rev. Dr. Jas. M. Whiton presents a very keen and helpful criticism of Mr. Kidd's utterances upon the subject, in which he points out that what Mr. Kidd means by "reason" and "intellect" is that self-assertive element in human nature generally designated by psychologists as *desire*. In presenting his own views Dr. Whiton brings out forcibly the truth, which can hardly be too much insisted upon, that human nature is an undecomposable unity, and that it is idle to talk of the intellectual and moral elements as though they were found in isolation. The other critique, which may be regarded as a continuation of the discussion of Herbert Spencer's philosophy, to which Dr. Bixby contributed several papers last year, is an outline criticism of "Herbert Spencer's Philosophy of the Knowable," written by Mr. Frederic W. Sanders. Although no less thoughtful than Dr. Whiton's paper, the subject is so much more difficult and the argument so close that it will not have the same interest for the general reader. Only one thoroughly familiar with Spencer's "First Principles" can follow the argument, and we should advise all others to skip all of the second section except the final paragraph.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

JESUS AND HIS CROSS. I. Was Jesus God? II. Jesus as Humanity's Ideal. III. The True Cross. Three sermons by J. T. Sunderland. Ann Arbor, Mich. Linen, 20 cents.

A SCIENTIFIC SOLUTION OF THE MONEY QUESTION. By Arthur Kitson. Boston: Arena Pub. Co. 418 pp.; cloth, $1.25, paper, 50 cents.

HISTORY OF THE PEOPLE OF ISRAEL FROM THE RULE OF THE PERSIANS TO THAT OF THE GREEKS. Vol. IV. By Ernest Renan. Boston: Roberts Brothers. 354 pp.; $2.50.

IN WOODS AND FIELDS. By Augusta Larned. New York and London: G. P. Putnam's Sons. 157 pp.; $1.00.

AN INTRODUCTION TO THE PHILOSOPHY OF HERBERT SPENCER. With a biographical sketch. By William Henry Hudson. New York: D. Appleton & Co. 1894. Pp. 234.

HOW SHALL THE RICH ESCAPE? By Dr. S. F. Billings. Published for the author by Arena Pub. Co. 1894. Pp. 478.

THE HISTORICAL POSITION OF THE EPISCOPAL CHURCH. By Rev. Francis J. Hall, M. A. Milwaukee: The Young Churchman Co. Paper; pp.71; 20 cents.

ETHICAL ADDRESSES. First Series. By the Lecturers of Ethical Societies. Philadelphia: S. Burns Weston. Cloth; pp. 194.

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He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*

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In the Contributors' Club, in the March *Atlantic*, the following amusing incidents are related of persons suffering from heterophemy:—

Heterophemy, the curious disease which consists in using one word when meaning to use an entirely different one, gives rise to many amusing combinations. An old lady living in a town on the Hudson River is thus afflicted. She is tall and stately in appearance, courtly and gracious in manner, and this makes her incongrurus sentences all the more ridiculous. Strange to say, she herself is totally unconscious of her infirmity, for the family, friends, and even the servants endeavor to save her from the mortification she would feel.

Not long ago, when she was recovering from a serious illness, the bishop of the diocese chanced to be making his annual visitation, and at the suggestion of the rector they went together to call upon Mrs. Drew.

She was delighted to see them, and entertained them with her usual grace and cordiality. The conversation naturally touched upon her illness, and her thankfulness at her recovery, which for a time had been despaired of.

Presently she turned to the bishop, saying earnestly, "My dear bishop, let us have a little drop."

The startled prelate glanced at the rector. He, knowing his old friend's infirmity, cast about in his mind for her probable meaning.

"Bishop," repeated the old lady seriously, "let's have a little drop."

"Certainly, Mrs. Drew," interposed the rector, waiting for her to make some move which might disclose her meaning. But Mrs. Drew waited expectantly, also.

"If you have not your Vade Mecum with you, there is a Prayer-Book," she said, after a moment.

The rector, with a sigh of relief, turned to the bishop. "Mrs. Drew will be glad to have you *read prayers* with her," he said quietly.

Prayers were read, and then the gentlemen prepared to take leave.

"Your visit has been a pleasure," Mrs. Drew said warmly. "Now, Mr. Belknap, won't you take this little boy home to your dear wife, with my best love."

For a moment Mr. Belknap wondered if she could mean the bishop, but she relieved his mind by lifting a magnificent bunch of roses from a vase on the table.

Ailied to this is another form of misspeech, to which most of us are occasionally subject—the exchange of syllables. A certain young lady, who, to her intense mortification, often reverses her vowels thus, says she is entirely unconscious of it, even after speaking.

One summer evening she was sauntering with a friend toward the village postoffice of the little town where they were staying. On the way they encountered an acquaintance with a handful of letters.

"Ah, good evening," she said, in her peculiarly gracious, suave manner. "Are you strailing out for your mole?"

The mystified young woman made some inarticulate reply and passed on. As soon as the friend could recover her gravity, she gasped, "I suppose you intended to ask Miss May if she was *strolling* out for her *mail?*"

The same young lady was relating a sad story of various misfortunes which had overwhelmed a dear friend.

"Think," she concluded pathetically, "of losing husband, children, property and home at one swell foop"! And a howl of laughter rent the roof.

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The Atlanta Exposition.

Mr. George M. Pullman has indicated that he would like to exhibit at the Cotton States and International Exposition, the handsomest train of cars in the world. It is likely that a similar exhibit will be made by the Wagner Car Company. Several Southern railways have intimated their intention to place on exhibition trains similar to the one exhibited at Chicago by the New York Central.

South Carolina is going to be handsomely represented at the Exposition. The movement begun in Charleston by the *News and Courier* has aroused the whole state, and Governor Evans, after a visit to Charleston, and a conference with the Young Men's Business League there, appointed three commissioners in each of the thirty-five counties.

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